

Vol. VI.

FEBRUARY, MARCH, 1888.

No. 2 and 3.

Mental Science MAGAZINE

CHICAGO.

MRS. KATIE L. SWARTS, EDITOR AND PUBLISHER,
337 WASHINGTON BOUL., CHICAGO, ILL.

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The above is Title Page to my new work on which I have labored three years.

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MENTAL SCIENCE MAGAZINE

"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."

VOL. VI.

FEBRUARY AND MARCH, 1889.

NO. 2 AND 3.

For Mental Science Magazine.

The Cause of Human Action.

CHAS. W. CLOSE, PH.D.

It has been truly said that the cause of all human action is centered in these three things: *Love, Necessity* and *Interest*. One or all of these will be found when investigating the causes of any human action. Necessity and interest are the most frequent *apparent* causes of human action. But, underlying and back of these apparent causes is the great principle of *Love*: the prime cause of all action. Love—or desire, which is a form of love—is in a certain very true sense the only real cause of human action. A pure and divine love for his fellow men led Jesus the Christ to a course of action which resulted in his death on the cross. This divine love so pervaded his whole being that every act of his life—so far as we are able to learn from the records of that life—had its source in his love for mankind. A perversion of this same divine principle of *Love* led Peter to deny his Master, and Judas to betray him. Trace any human action to its source in the human mind, and *love* in one form or another, either in its divine purity or as a perverted desire, will be found to be the cause of the act. The divine principle of *Love* is universal: it is omnipresent and omnipotent. In its purity it produces all that is *GOOD, TRUE* and *BEAUTIFUL*. In

the present stage of human development, mankind is more familiar with perverted self-love than with the divine Christ-love which loses the love of self in the deeper and more earnest love of the whole human race. Yet, doubtless there are instances of this divine love even in this age of self-love, when so many are trying to gain a better position and to mount to a higher round of the ladder of life, even at the expense of those weaker than themselves. Self-love may be said to be the root of the greater number of evil acts committed by mankind. If a man commits murder, it is to gratify some desire of selfish personality; some desire which he *believes* will be accomplished by the act. The same may be said of all crime. The criminal believes that the crime he commits will accomplish something which he desires. Whatever is done from necessity or interest is done to accomplish some *desired* end. There can be neither necessity nor interest that can compel one to any action that is utterly and entirely against all will, desire and love. Even if a person is compelled to an act odious to himself, it is still the result of desire. He believes that the act will accomplish some desire; or that it will enable him to avoid something worse than the act, and the desire to escape one odious act impels him to another. No one would ever commit an act of any kind if he did not believe the act would accomplish some desire; something that he *loved* sufficiently

to risk the act for the sake of its accomplishment. The prime cause of all human action is love—either in its perfect or perverted form—guided and directed by a right or wrong belief; the latter producing all error or evil, the former producing that which is GOOD and TRUE.

Bangor, Me.

From the *Esoteric*.

The Healing of the Nations.

SECOND SERIES.

WM. A. ENGLISH, M.D.

Again I feel *moved* to call attention to those books—so fittingly entitled “The Healing of the Nations”—which contain such wonderfully clear presentations of spiritual truth.

The “Second Series” was published eight years after the first (from which I quoted, in previous articles), and is entirely distinct from it, in its contents. It seems strange that these rare productions should remain in such unmerited obscurity; but they were in advance of the age, and few could appreciate them, when first issued. However, I venture to predict that in the near future, they will be considered second to no literature of a similar class, and that after they are republished (as I hope they soon will be), they will be translated into other languages.

The Buddhist, the Brahmin, the Parsee, the Mohammedan, the Jew, the Christian, and the lonely ones of earth who hunger for the truth, would find in these works food for instruction that would meet the sanction of the *inner witness for the truth, which is in every spirit*.

Surely, every reader of *The Esoteric* will want to read them.

I append a few extracts from the “SECOND SERIES.”

“Behold, this is the new dispensation—GOD’S LIGHT, THE COMFORTER OF MAN. He shall need no other wisdom save that which

the light maketh manifest. It shall shine in him, and darkness shall flee away. Error shall cease and superstition be driven from the mind of man.

No outward forms or ceremonies shall bind him, for his light is within. With the light cometh understanding.

How very weak to deny the light, and still claim the understanding? Why deny a cause, yet in the very act, make use of its effect? There must be a just return unto Deity, for all thou receivest of Him.

Do thy duty, even as clearly impressed upon thee, when the light cometh. The light shall comfort the world. Light commenceth the work in the spirit of man. Love continueth it, and truth endeth it.

What folly for man, the rational child of God, to go out hunting for happiness when it is all within him, even heaven.

All happiness derived from the outward things of earth, partake of their nature, change, and pass away. All happiness derived from God’s presence, lasteth, for it partakes of his nature—eternal truth. Blessed are the naked in spirit, for they shall be clothed with holy garments.

Do not strive to hide thee, or to wear another’s garments. Do not attempt to wear a mask, for God knoweth precisely what thou art, and if he thus knows, why lower thyself before him, in order to deceive man?

Be thou worthy to learn of him the simplicity of truth. Truth, as a strong seam, runneth through the mind of man, and if the mind be active, it will receive its share in the passing waters. If the mind be cloudy, the truths seem impure; but if the mind be clear, then does the stream deposit in its bed, bright, golden sands and sparkling diamonds, which send out clear rays of light. If man learns not wisdom, it is simply because he hath more faith in himself than in God. True wisdom cannot be gained save through God’s light, which shineth in man’s spirit.

There is no pure light, but that which emanates from Deity.

All other light that ever has been, or ever can be, is reflected light, and in the reflecting surface, leaveth some of its rays. Thus, when men follow the teachings of a man, though he be high and holy, they do not receive as high or as congenial instructions, as those inner promptings give, for the spirit which reflecteth God's light unto them, retaineth some little of its rays within itself.

Learn to act as becometh a son of God. As thou dost exercise the holy parts of thee, so do they grow. Thy stature, in God's presence, is just as large as are thy good deeds. Thou only knowest truly those things which thou hast done. Hast thou ever done one good act? Hast thou ever purely loved goodness? What is all this earth to thee? If owned by thee could thou stop its course? Or could it stop thine? Cast its cares from thee; be not bound by them. Perform thy duties as if thou wert their master. How canst thou serve God while loaded down with earthly cares? How canst thou receive his wisdom, or act in his love, when inwardly thou art full of dust?

Thou art in God's first school. The rudimentary truths of creation are around thee. Learn them well. The whole universe teems with truth. But when thou dost become an animal, God loseth a son, and thou dost lose all worth having. The swine find in the earth their reward for laboring, and are well pleased. If the earth satisfy thee, thou art not far above them. There is a light within thee, brighter than a thousand outward suns. And is this light animal in nature? Canst thou produce or destroy it? Oh, man, thou knowest not thy power, nor yet thy weakness."

PICKING UP THE MINUTES.—One of my little Sabbath School boys earned a new suit of clothes, shoes and all, by digging dandelions and selling them for greens.

"When did you find time, Jemmy?" I asked; for, besides being a very punctual

and constant scholar at the day school, he did errands for Mrs. Davis—"when did you find time?"

"There is most always time for what we are bent on," said Jemmy. "You see, I picked up the minutes, and they are excellent picking, sir." — *Presbyterian Journal*.

For Mental Science Magazine.

The Purpose of Life.

From a sermon by Padre Agostino da Montefeltro, preached in the Cathedral of Florence, Italy, 1887. Translated by Dr. E. R. Knowles, Ph. D.

Now let us contemplate for an instant the most innocent, the purest, the most perfectly regulated affection that could animate the heart of man. Will it suffice to fill it, to satisfy it? No; because a secret sense of satiety brings with it a haunting fear, of which the tears shed in moments of apparently complete happiness are an irrefragable proof. And the greater the affection becomes, the more does the mind long for the infinite. Why is it that the nearer we approach to our ideal in anything, the farther it seems to depart from us? How often, when from the summit of some hill you have watched the sun sinking in the horizon, have you felt your heart lifted up involuntarily to Heaven! How often in that solemn hour, when some nameless feeling of melancholy has gained possession of you, have you not asked of your soul: "Why art thou sad? What is it thou desirest?" And the soul will answer: "I am athirst for God."

NOTE.—The above grand and eloquent statement, of the nature and aim of our finite individualities and their relation to and in the Infinite One, is adapted *verbatim* from a Lenten sermon by the most renowned and eloquent of the Roman Catholic preachers of to-day. When he preaches in the cathedral of Florence, he attracts crowds of seven or eight thousand people,

completely filling the church. In these times, we find those of all creeds and of all stations, the Catholic and the Radical, the high and the low, the rich and the poor, alike declaring their thirst for the true God, the Infinite, Eternal One; and from every source come statements of that true, lofty and noble apprehension and understanding of Truth, or God, that constitutes the essential basis and doctrine of Spiritual Science.

Providence, R. I.

For Mental Science Magazine.

Spiritual Science.

HENRIETTA BLUE.

Spiritual or Christian Science is a term which admits of the broadest interpretation. All other sciences such as Chemistry, Astronomy, Psychology, etc., although admitting great depth of research have been studied only as branches, but not as an explanation of the great whole. Christian science is not only a science to solve the problem of life, but a religion which, to the West, is as Theosophy to the East; an intuitional perception whereby the occult, the hidden mysteries are seen by an illuminating light, clearing away the clouds of superstition which have enveloped the world in darkness and error for long ages.

The same laws and principles govern the world to-day as ever before, but man has arrived at a riper, a more mature condition whereby he can better see, and feel, as well as understand intellectually the great underlying causes. Where before he lived in the litter and took the husks instead of the meat, he now more fully perceives by the teachings of the Spiritual Science, that the laws of Truth, of God, of spirit is universal—fills Immensity, is self-existent and eternal; that thought is the Ego, the soul or real self, and is back of all manifestation. To become conscious of Spirit, of the Divine Impulse within, is

to be at one with God; which is to be related and work in harmony with truth. To teach and heal is to correct the mis-beliefs, the errors of understanding which have been handed down the ages. To the crude, the yet unfolded mind, the material or physical world seems the real. Man has grown into the belief that what he sees with the physical eye is matter, and matter is all there is. Upon the intellectual plan he acknowledges nothing which the five senses cannot recognize; but after exhausting all the resources within his ability to grasp, within the realm of so-called matter, he is still as far from solving the Cause as before. The problem of life can only be explained by adhering to the principle that *All is Spirit, All is Good*. Accordingly the teacher and healer of this Science should fully realize that *All is Spirit*, that it is everywhere, that it is all powerful, that the former modes of thought must be changed, that the *body* has no power of itself, but that *Thought is the all potent power*, the fashioner, controller, and cause of all. To know how to think the truth, is the great study. We may safely say the whole visible world is sick, because it is filled with unbelief in good, with doubt, fear and ignorance; all this must be changed and overcome before health and happiness will take the place of these. Christian Science has come as the "leaven in the lump." It teaches how health and harmony may be realized while yet in the body. It teaches that as *All is Good*, no evil case possibly exist. Is it not a self-evident truth that two things cannot occupy the same place at the same time? Consequently as *Good fills all space*, the opposite cannot exist. What seems evil to the mortal mind has arisen on account of false beliefs and ignorance of the Truth. It teaches that to think and hold to the truth is the one potent power to overcome disease and all the inharmonies of life; and that as we are Spirit, living entities in the great ocean of Infinitude, we contain within ourselves all possibili-

ties; we unfold from within outward, by working in harmony with Divine law which is perfect—is to express the Divine attributes which are Love, Justice, Mercy, Knowledge, Faith, Strength, Patience; but *Love* includes *All*, and to deny the opposite which are doubt, fear, weakness, anxiety and hate includes all these.

Now to be a successful healer one should be thoroughly imbued with the principles of the Science and fully confident in his or her own ability to speak the word of the truth. Above all, they should have brought *themselves* into a condition of health and harmony, whereby they may be able to dispel disease, bring peace, love and strength to the patient where before was discarded sin and sickness. They should endeavor to change the thought of the person for "as a man thinketh so is he."

The old beliefs must be eradicated. Doubt and fear replaced by faith and trust in the all-pervading, sustaining power of the Spirit. Health and happiness are universal. It is only for us to accept, to grow into an understanding of Truth, and we will find what all are seeking—the Heaven of the Soul.

San Francisco, Cal.

Greeting.

SELECTED.

We give you joyous greeting,
Friends of our noble cause;
We have lit the torch of reason
By the light of nature's laws.

We give you joyous greeting,
Ye toilers in the field,
Who, the right with faithful working,
Will never justice yield.

We give you joyous greeting,
Workers so bold and free,
To unite our scattered forces
In ranks of harmony.

We give you joyous greeting
Inspired with powers above,
To demolish ancient error
By might of truth and love.

For Mental Science Magazine.

Divine Truth.

MRS. WILLIE ROBINSON.

Behold! Upon the shores of time,
There bursts a sudden light;
Shining with unremitted ray,
From lands of the Infinite.

And o'er the darkened world, the Sun
Of Righteousness appears;
He bringeth healing in his wings,
Unto a vale of tears.

The gath'ring mists of unbelief,
Tho' risen far above,
Are scattered; and behold the sea
Of God's unchanging love.

The clouds that gathered darkness
Fly backward as a scroll;
The Lord his seat has taken
In the chambers of the soul.

His Kingdom is established,
And lo! Messiah reigns;
His glory fills the universe,
The age of darkness wanes.

Descend not to earth's caverns,
To bring the Saviour nigh;
Nor to the east or westward,
Nor yet unto the sky.

Within, if we are trusting,
When stripped of ev'ry fear,
Is his abiding presence;
For lo! the Lord is here.

Believing brings its healing,
Answer, believest thou this?
For only through faith's gateway
Can we reach that state of bliss.

There's no more sorrow, nor sighing;
Nor moaning at every breath:
He that reigneth proclaims it
"There shall be no more death!"

Unto him let us give the glory:
The Day-Star hath risen at last.
May we bury our tents and dogmas,
As Time doth bury the past.

And over the earth that God's glory
In streams unhindered may shine,
Let each one stand in the sunlight,
Of Truth, unchanging, divine.

Blaine, Me.

For Mental Science Magazine.

Unity.

W. J. ATKINSON, M.D., V.D.

"Here then we rest; the Universal Cause
Acts to one end, but acts by various laws.
Nothing is foreign: parts relate to whole;
One all-extending, all-preserving soul
Connects each being, greatest with the least;
Made beast in aid of man, and man of beast;
All served, all serving: nothing stands alone;
The chain holds on, and where it ends unknown."
—Pope.

There is but *One*. Everything we see is but the manifestation of that One Substance, in different degrees. The "various laws" of this action are only the expression of the different degrees of development in each individuality. The Universe is one great magnet, with all the many manifestations of the positive and negative conditions. Every visible substance is divisible into the invisible, or, as chemists say, into the primates. This resolving into the primates is the "end unknown" of Pope, and of chemists. Take the primates Hydrogen, Nitrogen, Oxygen, Carbon, etc., and when you find them as gases you have resolved them as far as you can, but what are they but the expression of a power behind them in that condition, as much as there is when they are in more tangible form, in the bodies or compounds into which they enter? There is a power that evolves them, as an effect, and they enter into and are a *cause* of other effects, which in turn become causes to other effects, and so on through infinite grades of development from the smallest atom up to the highest angel and archangel. But all are but the manifestation of but one substance—that One Substance is Mind. Why do I say it is mind? Because mind is the inventor, is the power that creates, or changes, or forms into different shapes, as we see all about us. Cities, monuments, machinery, and all the arts and sciences, are the result of mind. It was mind that found the means by which the sea could be traversed from continent

to continent; mind learned how to control electricity, the most subtle of all agents. We see then that there is in mind a power and intelligence that is all-pervading. For there is but *One* Omnipotent, Omniscient and Omnipresent *Being*. Now, that one is a *unit*, for Omnipotence, Omnipresence and Omniscience is all there is, as there can be but one that occupies all space and has *all* power and is *all-wise*. Wisdom belongs to mind, and without mind there is no wisdom.

Then, as mind is that which contains wisdom, and all power is traced to wisdom as the first cause of motion, mind is therefore that which is Omnipotent, Omniscient, and of course Omnipresent. Mind, then, contains within it all the conditions that are.

If we see a new manifestation we know that a new condition of mind has come to the surface. There must be a base upon which to build, and a standard from or by which to measure all things. If we know what the *base* is, we can readily know what the compound is. We said the Universe was a Magnet. So is Mind—for the universe, as we call it, is only mind in different degrees of manifestation, or, as it were, the fragments that compose the whole. Break a magnet into an infinitesimal number of parts and each part will become a magnet, independent, but containing within it all the characteristics of the whole. The power each one contains is of the same character and is the same as the original from which it is derived. Then, as we have seen that mind is the *all*, then all is mind that has been evolved from it, and has the same qualities residing in it that was or is contained in the *primal* mind. The law of development is from the crude, unripe, to the cultured and ripe. The first condition of mind was latent, as we find in the magnet, a point in the center that is neither positive nor negative—but is both—and as we move to the right or left enter one or the other condition. So mind, as it begins to manifest, is

negative or crude, as seen in the *rocks*, but the next step is more positive, as seen in plants, and so up to animals and *man*. Each step appropriating more and more of the positive vitality of the great fountain, and as more vitality is appropriated more mind is manifested, and as intelligence comes, power comes with it, until a *consciousness* of the *unity* of all things is acquired; then we recognize our *oneness* with God, which is the atonement spoken of in the Bible. Jesus said, "I and the Father are One;" he had made the atonement, and he prayed that his disciples might be "one, even as he and the Father are one." That is, he desired that they might be *conscious* of the oneness as He was conscious of it. He *knew* it, and his efforts had been to prepare his disciples to know it. Truth exists. The truth of the unity of mind, spirit, God, of *all things is*, but there are few who have become *conscious* of it. The consciousness of this, is that state of *Being* that gives us power to control all conditions; it is the mastery that man possesses, brought into practical application, in the affairs of life. Paul said Jesus "brought life and immortality to light." He did not create it—his teaching was the light by which the students of his philosophy could see it as it was. *Truth is*, and we discover it as we *push* ourselves through the successive rings of existence up to Divinity in its *entirety*. We may never reach such entirety, but we will still push by, growing as we *appropriate* the truth we *recognize* as long as our Being shall last.

We are manifestations of unity, as is seen in the fact of a like consciousness in all of us—we are all off the same piece—that piece is a unit—mind, spirit or God, as it suits best to call it. It matters not what we call it, so we recognize that it is *all*. Let us all *conform* our lives to this truth of the Unity of all, and that ALL IS GOD OR GOOD. If we do so, we will also be good.

Clarksburg, Mo.

For Mental Science Magazine.

Queries.

MRS. E. A. SMALL.

What is Mortal Mind?

We are taught that there are three degrees of Mind. Mortal mind is on the lowest degree and changeable, while Immortal Mind is the highest and unchangeable. Mortal mind is the polar opposite of Infinite Mind and inseparable. In reality there is no mortal mind, as the mortal and Immortal Mind are blended in one.

How can we obtain Peace?

We can obtain perfect peace by closing the eye and emptying ourselves of all material thoughts—sending the mind inward, and without any effort on our part receive the Divine impression. We are told in the sacred volume if our minds are stayed on God, he will keep us in perfect peace.

Jackson, Mo.

Death-Change.

REV. M. B. G. EDDY.

In no subject is there more interest than in the future life, and religious believers and leaders are often asked about it. One inquirer phrased her question in this way:

After the change called Death takes place, do we meet our friends who have gone before, or does Life continue in thought only, as in a dream?

Man is not annihilated, nor does he lose his identity by passing through the belief called Death. After this momentary belief passes from the erring mortal mind, man finds himself still in a conscious state of existence. He learns that he has but passed through an extreme moment of mortal fear, to awake with thoughts and being as material as before. Mental spiritualization is not attained by physical death, but by a conscious union with God. When we are on the same plane of conscious existence with those gone before,

we shall be able to communicate with them and recognize them. When we have done our work here so well that it needs not to be done over again, the death-change increases all our joys and our means of advancement.

Selections.

In mental and physical power, the race never remains at a stand-still.

To gain money at the expense of health, is to cut off your feet and sell them for a pair of boots.

You have many near friends you have never seen. Their thought is a necessity to give you physical health and mental vigor.

Troubled thought is as muddy water. What you need is the power to turn this muddy water off and let clear water in.

Important business plans should be often talked over, but should be talked *only* with those whose interest and motives are like your own.

Your thoughts carry you up or down, according as you use them. You *must* make the thing—the place in life you fill—in your mind, years before you fill it.

Every order of mind or quality of thought must have association with a corresponding order of mind and quality of thought, or it will suffer.

To no force in the universe belongs such power as that of minds united in one purpose. It acts, and is ever acting, on all grades of motive. The higher the motive, the greater this power.

Every impatient act and thought, no matter how small, costs us an unprofitable outlay of force. Because every physical act costs a *thought*, and every thought costs a certain outlay of force.

A thought is not an "idle breath," here one moment, gone into oblivion and nothingness the next: and if but once a day we say in all sincerity, "May the Infinite Spirit of Good bless all men and women!"

This law holds good in every act of life. Do you not wish you could forget your trouble, your disappointment, your sense of loss, through concentrating all your thought on something else, and becoming so absorbed in it, and enjoying it, as to forget all things else?

You need communication and interchange with your like order of thought, in order to strengthen and confirm you, so that you may know that ideas, which for years have been knocking at your doors, are living truths, and not "notions," or "fancies" as you will know when you find that others far from you, and, for all your previous life unknown to you, have been thinking similar ideas.

You cannot push a business you do not love. You cannot push a business in which you put no heart. You cannot push or succeed in any business unless you take a continual interest and pleasure in improving it, expanding it. Love for a business brings continually new thoughts, plans, ideas, and devices for so improving it. Love for a business brings new force ever to push that business.—*Prentice Mulford.*

For Mental Science Magazine.

Truth.

DR. E. R. KNOWLES, PH. D.

Blest Power! whose strain for us begins,
Perchance, beneath the shapeless mould,
But rises, till a place it wins
Where things of bliss their pinions fold;
Teach us thine image still to trace
In all that rises from the sod;
To know thy highest form of grace,
The essence of thy being—God!
All things may change: yes! from the skies
The starry host be wildly riven,
But TRUTH, the victor, still will rise,
E'en from base error's dust, to Heaven.

From Laws of Life.

Consider these Things.

Several young ladies in one of the larger cities have formed a society for the purpose of encouraging solid reading at home. The rules stipulate that one half hour each day shall be devoted to the reading of a certain book upon which the members are agreed, and which shall be of the nature of essays, biography, science, or travel. Shakespeare, fiction, and poetry are excluded. After the book is finished, the members meet for discussion.

The plan is an excellent one. Half hours glide away so swiftly and are so often unprofitably lost that a regular system of work or reading is the only means of accomplishing anything. A single half hour each day wisely spent means a rich gain of healthful thought, an impress of new ideas, an enlargement of one's mental vision, and an aspiration to something better than we have known.

It is from reading as well as association that character is formed. Sometime, somewhere, if this human experience be prolonged to the years of maturity, the soul stands alone face to face with the inevitable. Human help is then of no avail; the issue must be met, the individual responsibility cannot be evaded. This is the hour of destiny, and whether the soul will triumph or be overcome in the struggle must depend not only on its inherent courage and nobility, but on the education that previous years have focalized into character.

Next to personal association the strong moulding forces that make us what we are come mainly from the books we read and the ideas we appropriate from them and cherish. "Certain books," as Emerson says, "are vital and spermatic, not leaving the reader what he was: he shuts the book a richer man." Such reading reinforces the courage, substitutes peace and tranquillity for unrest and apprehension, and is in every way sanative, so that on the

score of health alone the value of good reading may be justified.

The mind needs nourishment and exercise as well as the body, and if neglected it either starves or feeds on husks, dropping into inanity in the one case, or into a demoralized if not depraved condition in the other. Some one has truly said that health is the perfect equipoise between a well-regulated body and a well-controlled mind.

"Self-knowledge, self-reverence, and self-control,—
These three alone lead life to sovereign power."

ELINOR F. EDWARDS.

Be Thoughtful.

CHARLES J. HULL.

If the husband would never forget, on fitting occasions, to tell his wife in approving looks and in kind, loving words, too, that the dinner was good, that the coffee just suited him, and that he would hurry home to-night and go with her to the lecture or the opera; if he would always teach the children, and all others in the household, too, and do it in his own natural, tender, gentle way, that she is the home, and without her there would be no home, soon the children would vie in relieving her from work and care, and she would hardly know that she need think of dress or hair. If he would always make her feel that to be in the center of her heart was his highest, deepest and only true happiness, the home would be so bright and she would be so happy that, should she go before his final day's work was done, she would, if possible, come back to the home even from Heaven.

For Mental Science Magazine.

A Good Letter.

DEAR MRS. SWARTS: My contribution for your February number must take the form of a letter, as other matters have pressed so closely upon me that I cannot find time for a purely scientific article.

I want to tell the readers of the MENTAL SCIENCE MAGAZINE how the good work progresses in our city and how the school, founded here two years ago, and known as the *Rhode Island Metaphysical College*, has gained and is still gaining. Classes are forming from time to time, one to begin this week, of from fifteen to twenty students. Then we have our weekly meetings, and I wish to speak especially of them, as I think they should be established in every community in order to interest those not in the Science, and to knit closer the bond between those already in the faith. I must tell you how these meetings are conducted. We meet on Wednesday evenings at the home of some Scientist, who offers her rooms for the purpose. The hostess for the evening invites her circle of friends, that they may be in the atmosphere of Science, and they in turn bring others, and so the good tidings spread.*

The chairman calls the meeting to order, the secretary reads the notes of the previous meeting, then the topic of the evening is discussed; papers are read upon any phase of the Science, questions asked and answered, and by this mutual interchange of thought all are benefitted and strengthened.

Among some recent topics which have been brought before the meeting are, "Denial," "Affirmation," and parts of the Lord's prayer, especially "Thy will be done." This I feel to be the keynote of metaphysical healing.

The subject for next week will be, "Spirit, Soul, and Body," and their relation to each other.

Yesterday being the day for our meeting, we convened at the house of one firm in the faith, who has in charge a case of chronic invalidism of seventeen years'

[*This is the evening of the National healing hour, and Mrs. Hopkins' meeting will be reinforced by our united blessings. The regular business of any society, if properly carried on, would not need to interfere with the work of healing its members were engaged in at the same time, because back of all externals lies over the loving purpose to help the sick and unfortunate—and that purpose tells.—Ed.]

standing, and the patient, who had lain in bed all these years, drawn and contracted with rheumatism, sits up every day and is taken from room to room; eats and sleeps well and has all the functions of the body well established. One day she received twenty-four callers without fatigue.

All this has been accomplished through the instrumentality of one good woman, who has worked unceasingly, and who keeps sunny and bright always, by realizing fully, even in the darkest days, that "behind the cloud is the sun still shining." This is only one of the many cases we hear of daily, where Truth is healing the sick, cleansing the impure, and "making every whit whole," the bent and broken ones. How can any withhold this knowledge, when they see upon every hand such good results. I trust all readers of your good book will seek some one of the many avenues open to them and learn to know the Truth, and the Truth shall make them free.

Wishing you all success in your work—
and I know I voice the thought of many—I remain, Sincerely yours,

HORTENSE M. HOPKINS.

Providence, R. I.

Watch Your Words.

Keep a watch on your words, my children,
For words are wonderful things;
They are sweet, like the bees' fresh honey,
Like bees, they have terrible stings.
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife with anger
Like an open, two-edged knife.

Let them pass through your lips unchallenged
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Selected.

Woman Defended.

From girlhood I have ever been a sincere admirer of womankind.

I have felt no sympathy or patience with the women who forever decry their own sex.

During the last three weeks three young ladies have said to me, with an air which indicated that each thought the remark entirely original: "I can't endure women—they are so narrow and uninteresting—I like men."

These young ladies were fond of making the remark in the presence of men; they had a mistaken idea that men would admire them for their brightness in discovering the dullness of their own sex and the consequent superiority of the masculine race. It is a most egregious error, however. A man never admires or respects a woman for ridiculing her sister women. He may laugh at her witticisms and feel a certain amount of compulsory gallantry necessary toward the woman who tells him she finds her only pleasure in the society of men, yet in his heart he neither admires nor respects her.

As a rule, the women who are forever complaining of bad treatment from their own sex are women who have brought it upon themselves. Some one has said that we find in a book what we take to it. The same rule applies to humanity—we find in people what we take to them.

I have taken to my own sex sympathy, appreciation, admiration and love, and I have in the great aggregate found these qualities in them.

Yet women have faults. A lovely woman is the most beautiful thing in existence. I would rather see a handsome woman than the most wonderful scenery nature can offer or the most marvelous work of immortal art.

The greatest heroism I have ever found in human nature has been in the lives of women. The man who rushes into the thick of battle and waves a flag in the

face of the enemy and falls pierced by a score of bullets, does not display half the heroism that every patient and uncomplaining mother of an increasing family exhibits daily. The man who risks his own life to rescue some drowning creature is not so brave as many a wife who endures neglect, indifference and even disloyalty from one who had sworn to be her protector, and sits through lonely evenings at home, looks alluring temptation in the eyes and turns away and carries a smiling face to the world.

The physical pain, the heart-hunger, the lonely hours, that make half the life of the average woman, would drive the average man to a lunatic asylum before he reached middle age.—*Ella Wheeler Wilcox, in Philadelphia Press.*

Girls Who Are In Demand.

The girls that are wanted are good girls—

Good from the heart to the lips;

Pure as the lily is white and pure,

From its heart to its sweet leaf tips.

The girls that are wanted are home girls—

Girls that are mother's right hand,

That fathers and brothers can trust to,

And the little ones understand.

Girls that are fair on the hearthstone,

And pleasant when nobody sees;

Kind and sweet to their own folks,

Ready and anxious to please.

The girls that are wanted are wise girls,

That know what to do and to say:

That drive with a smile and a soft word

The wrath of the household away.

The girls that are wanted are girls of sense,

Whom fashion can never deceive;

Who can follow whatever is pretty,

And dare what is silly to leave.

The girls that are wanted are careful girls,

Who count what a thing will cost,

Who use with a prudent, generous hand,

But see that nothing is lost.

The girls that are wanted are girls with hearts,

They are wanted for mothers and wives;

Wanted to cradle in loving arms

The strongest and frailest lives.

The clever, the witty, the brilliant girl,

There are few who can understand;

But, oh! for the wise, loving home girls

There's a constant, steady demand.

—*Solomon Sly, in Presbyterian Banner.*

For Mental Science Magazine.

I quote the following from *The Divine Providence*, by Emanuel Swedenborg, pages 48-49.

SARA E. COMBS.

It is known in the Christian world that God is infinite and eternal; for in the doctrine of the trinity, which has its name from Athanasius, it is said that God the Father is infinite, eternal and omnipotent; in like manner the Son, and God the Holy Spirit; and yet that there are not three infinities, eternals and omnipotents, but One. From these things it follows that because God is infinite and eternal, nothing else can be predicated concerning God but the infinite and the eternal. But what the Infinite and the Eternal are, cannot be comprehended by the finite, and also it cannot be comprehended, because the finite is not capable of the infinite; and it can be comprehended, because abstract ideas are given, by which it may be seen what things are, although not of what quality they are. Such ideas are given concerning the infinite; as that God, because He is infinite, or the Divine, because it is infinite, is being itself; that it is essence and substance itself; that it is love itself and wisdom itself, or that it is good itself and truth itself; thus that it is the Very, yea, that it is very man. So, too, if it is said that the infinite is the all (omne), as that infinite wisdom is omniscience, and infinite power is omnipotence. But still these things fall into the obscure of thought, and from incomprehensibility perhaps into the negative, unless there be abstracted from the idea those things which the thought draws from nature, especially those from the two things proper to nature, which are space and time; for these cannot but limit ideas, and cause that abstract ideas should be as if not anything. But if they can be abstracted with man as is done with an angel, then can the infinite, by means of those things which were now named above, be comprehended; and hence, also, that man is some-

thing, because he was created by the infinite God, who is the all; also that man is finite substance, because he was created by the infinite God, who is substance itself; as, also, that man is wisdom, because he was created by the infinite God, who is wisdom itself and so on. For, unless the infinite God was the all, the substance itself and wisdom itself, man would not be anything; thus either nothing, or only an idea that he is, according to the visionaries who are called idealists. From the things which were shown in the treatise concerning the *Divine Love and Divine Wisdom*, it is manifest that the Divine essence is love and wisdom; that the Divine Love and Divine Wisdom are substance itself and form itself, and that it is the *Very* and the *Only*, and that God created the universe and all things of it from Himself, and not from nothing. Hence it follows that every created thing, and especially man and love and wisdom in him, are something, and not only the idea that they are; for, unless God was infinite, there would not be a finite. Also, unless the infinite was the all, there would not be anything; and unless God created all things from Himself, there would be a none or nothing. In a word, We are, because God is.

Foxboro, Mass.

For Mental Science Magazine.

In Memoriam.

AN ACROSTIC, BY EDWARD R. KNOWLES, PH. D.

JAY W. COWDERY, Ph. D., graduate of Spiritual Science University, "passed on" from West Haven, Conn., February 3, 1889.

Canst thou see beyond the border
Of this world's material pale,
Where the Wisdom's changeless order
Doth celestial mysteries veil?
Even thus all sorrows cease;
Rest is there, and lasting peace;
Youth eternal bids thee Hail!

From the Esoteric.

God's Personality and Omnipresence.

REV. WM. TUCKER, PH. D., D. D.

Under the law of causation, universal phenomena demands an omnipresent cause. It is an axiom of philosophy that no being can work where he is not; God works everywhere; therefore, he must be present everywhere. There cannot be an effect without a cause; the universe is full of effects, changes, phenomena; these demand the presence and action of an efficient cause in all Nature, in order to account for or explain their existence. Every act requires an agent. The universe is full of action. Motion and change are seen everywhere and in all things. The intelligent agent that is the author of all this action and the cause of all this motion must be omnipresent. There can be no thought without a thinker. Nature is full of thought; everything in the universe reveals thought; the thinking mind must therefore be everywhere present and active. Omnipresent thought proves the existence of omnipresent mind. God's omnipresence is taught in the inspired word. "Do not I fill heaven and earth?" sayeth the Lord. "If I ascend into heaven thou art there, if I make my bed in hell thou art there, if I take the wings of the morning and fly to the uttermost parts of the sea there shall thy right hand hold me." "The heaven of heavens cannot contain me. I am the Father of all, above all, within all and through all." This is a revelation,—God's omnipresence. This omnipresent God is a person. Intelligence, reason, will and benevolence are personal attributes. They all belong to God and their possession proves his personality. Thought, feeling, emotion, volition and purpose are personal actions. God is active in all these ways, and such actions demonstrate his personality. The rela-

tions of Creator, Father, Friend and Saviour are all personal relations, and God sustains all these relations to us. Personal relations can only be sustained by a personal being.

Personality does not imply materiality or locality. It is not a property of matter or place, but of spirit, and the Infinite Spirit is not material or local. Personality consists of consciousness, intelligence, and free will; the knowledge of the Ego as separate and distinct from everything, and all other beings, and the power to act from within one's self; to originate action. If the sun light, the atmosphere, electric fluid and the universal ether were conscious, intelligent, and could in thought distinguish themselves from all other things, and beings, they would be persons. This the omnipresent God can do. He can distinguish Himself from His creation, and from His children—He can act from within Himself—or originate thought and action, and He is therefore personal.

The Poetry of Life.

EMMA HOWARD.

Who is the poet? 'tis not always he
Who lives a dreamer, far from noise and strife,
But often one, who on the waves of life
Braves many a storm and many a heavy sea.

Who learns through suffering, the law of love
Far better than the cold, calm books can teach;
Who through the bond of sympathy can reach
The world around him and the world above.

Who feels the joys that other souls possess,
Yet for their sorrows consolation draws;
Who sees in common with life's divinest laws,
And beauty in a rich, or humble dress.

For through the woof of common, prosy life,
Runs many a thread of brighter poetry,
Like gleam of gold across the sunset sky,
With glory radiant, and with beauty rife.

Sometimes, I think, that in the world beyond,
When all our earthly life has slipped away
Like distant memories of a distant day,
We still shall cherish with a memory fond

The bright imaginations of to day,
And find somewhere within the shadowy land
The airy castles of our fancy stand
In beauteous grandeur reared, beyond decay.

How oft does that which seems reality
In life, sink to decay inevitable,
As time flies on; while thought, intangible,
Yet still most real, lives on eternally.

From the International Magazine.

Practical Consecration.

REV. J. R. MILLER.

A great deal of our talk about consecration is very vague and impractical. We try to accomplish too much at once. I used to struggle to consecrate my whole life to Christ. I tried to make it all over in one lump, covering all my future years in a single offering. I was sincere enough, perhaps; but it all seemed vague, far away, indefinite, unsatisfactory. Then, one quiet, leisure hour, I sat reading Greylock, interested greatly in the author's counsels and suggestions concerning the training and culture of children, when I came upon a paragraph which let in new light on the puzzle of consecration. I quote:

"I used to chafe and fret when interrupted in favorite pursuits; but I have learned that my time all belongs to God, and just leave it in His hands. It is very sweet to use it for Him when He has anything for me to do, and pleasant to use it for myself when He hasn't."

As I pondered the matter, the whole subject began to present itself to my mind in a new form. Consecration may be simplified and made intensely practical, if we attempt to cover no more than one day at a time; if we, each morning, definitely give that day to the Lord, to be occupied as He may wish, surrendering all our plans to Him, to be set aside or affirmed by Him, as He may choose. I can make this plainer by illustrating it from my own experience.

Each morning I seek to give myself to my Master for the one day, saying, "Take me, Lord, and use me to-day as Thou wilt. Whatever work Thou hast for me to do, give it into my hand. If there are those Thou wouldst have me to help in any way, send them to me. Take my time and use it as Thou wilt. Let me be a vessel, close to Thy hand, and meet for Thy service, to be employed only for Thee and for ministry to others in Thy name."

It is a complete signing away of one's personal rights, and an utter transfer of one's plans and desires into the hands of Christ. It is a solemn pledge, too, to accept the plans of the Master for the occupation of the day, no matter how much they may interfere with the arrangements we have made, or how many pleasant things they may cut out of the day's programme.

So, sometimes, the very first person to come into my study in the early golden hour of the morning, is a subscription-book agent, or one of those bland gentlemen who want to insure your life, and have a long speech ready to empty into your devoted ears. Or, it may be some pious idler who likes to drop in at the parson's for a good long talk; or one of those peripatetic bores, who have no apparent mission in life but to test and discipline the patience of the saints.

My first impulse is to bristle up and stand on my dignity, giving my visitor a very cool reception, taking no pains to hide my annoyance, and very politely dismissing him as soon as possible. But, then, I remember my morning prayer. I have put my plans and my time out of my own hands into my Master's. I have asked Him to send me my work, and to use me in ministering to others, as He would. If I was sincere, I must accept this man as divinely sent me, for some good, which it is in my power to impart to him. If It would carry out the spirit of my consecration, I must not bristle up, nor stand on my dignity, nor show any annoyance at the interruption, nor do aught to pain or hurt my visitor.

"I have an errand to thee, O man, my brother." What is it, I know not. Perhaps here is a heavy heart that I can cheer by a few kindly words. I cannot buy any books; I do not want any more insurance on my life. I cannot give this good man two or three hours of my time to listen to the oft-told story of his exploits, or simply to gossip with him over airy nothings. But it may be that I can send my caller

away with a little bit of song in his heart. He came from a home this morning that was very dreary. He is poor. He has gone from house to house only to have door after door rudely shut in his face. He is very heavy-hearted. He greatly needs money, which I cannot give to him; but he needs far more, just now, a brother's sympathy, which I can give to him. And a kind, cordial reception, a few minutes' patient interest shown in listening to his story, a few encouraging words, any suggestion or help I may be able to give, would do him more good than if I would buy a book in the gruff, ill-mannered, unchristian way that people generally adopt when they purchase only for charity, or as the easiest method of getting rid of an annoyance. I must at least regard my visitor as sent to me with some need that I can supply, or wanting some blessing, or help, or influence, which I can impart.

Or, the errand may be the other way. He may have been sent to me with a benediction. All duty is not giving; we need to receive as well. We ought to get some good from every one we meet. Even the tiresome, parrot-like harangue of the disinterested insurance agent—well, is there not a blessing in every victory over one's impatience? Countless people come to me for help, and I am sure they give more than they receive. A mother thinks she is training her child; but, really, the child is training her far more. God can oftentimes teach us more by interrupting our quiet hours, and by setting all our pet plans aside, than if He had left us to spend the golden hours over our absorbing book, or in our interesting work.

Let us at least beware that we do not bow out of our room, with fretted frown, one whom God has sent to us with a message or a benediction, which must be carried to some other heart, since ours rejects it. Even in these prosaic days Heaven sends angels, and they may come unawares, not wearing their celestial robes, but disguised in unattractive garb.

So, whatever comes, or whoever, I must remember my morning consecration. There are no chance meetings. You have an errand to each one that comes in your path, or he has to you. You may be weary; but if there is a call for Christ-like ministry, you must obey it. You may have your wrapper and slippers on, and outside it may be dark or stormy. No matter; either you must withdraw your consecration, or you must follow the voice that calls. A brother beloved has written eloquently of "The plaint of the minister's door-bell." Suppose we put it in the Lord's hands in the morning, and then let it ring, and give heed to it. I remember that Jesus was at the beck and call of every human need. And some one has given us a good motto for a consecrated life in this: "The man that wants me is the man I want."

If we learn this lesson, it takes the drudgery out of all duties. It lifts up the commonest intercourse of life into angelic ministry. It makes us patient when dealing with the most disagreeable people. It imparts a high, a divine motive to all friendship and companionship. It disciplines our wayward wills, in little things, and brings them into subjection to Christ. It takes the frivolity and trifling out of our conversation. It makes us watchful of our influence over others, and ever eager both to give and to receive blessing. Then it makes consecration not a dim, nebulous, far away, theoretical thing, but a living, practical experience, that charges all life with a divine meaning, and that takes hold of the simplest things in our common, week-day routine, and transforms them into beautiful ministries around the throne of God.—*Selected.*

For Mental Science Magazine.

Daily Treatment.

My God is omnipresent, Best
Life and Love, and Truth, and Rest;
I am the Father's perfect child,
Pure and good and undefiled.
My heaven is the present hour,

For now I use Loves mighty Power.
 This Truth attunes Life's Harp, and thus
 The Harmony reflects in us.
 We ask, affirm, then wait, and we
 Then know the Truth, and we are free.
 Naught can disturb, God is my Peace,
 With every breath my joys increase.
 I am not sick, God is my health;
 I am not poor, God is my wealth;
 I am not grieved, God is my joy;
 Abundant, full, without alloy,
 Since God is all, Omnipresent, Best,
 I cannot tire, He is my Rest.
 No stay and no support I seek;
 He is my strength, I am not weak,
 I am not blind, the Holy Light
 Of Heaven I see, God is my sight.
 I need not look beyond the skies
 For Heaven, when it about me lies,
 And naught save what is pure and fair,
 And beautiful can enter there.

W. P. HUGHES,
 NINA V. HUGHES.

Riverside, Ill.

"Oh, Christ, Thou art the Healer still,
 In every place and age the same,
 Thou never has forgot Thy skill,
 Nor lost the savor of Thy name.
 All our disease, our every sin,
 To Thee, Lord Jesus Christ, we bring,
 Who art Jehovah—Rophi still—
 Whose power removes all human ill."

—*The Laws of Life.*

"Why Does My Neighbor Want to Interest Me in Christian Science?"

The whole object of those who strive to teach about Christian Science is to put the chance within your reach of using the power of Spirit for yourself. They are not exaggerating when they tell you that you can improve your life by listening and then doing. Forgive them if they do not win your attention by the first words they say. Loving hearts must need dwell on the loving side of it all, the healing life that is really around you and them, all the time, longing, as though with a personal love to help you. Let them speak on; the life flows into them as they tell you of it,

and will flow into you, if you will listen gladly. But if it strikes dully on your ears, let the friend have the opportunity of telling you what might interest your mind, explain the mysteries of life and throw light on its dark places. All this can be done; truth can come to your heart or your head, as Love or Wisdom, simply or in fullness. Such is your being that something in it answers to all that is great and good. Forgive them for pressing onwards till they have found what it is that would please you. "What business is it of theirs?" Oh! you do not say so when a lovely rose is handed to you by some one who knows you are fond of flowers. Yet it is just as sure that a sweet thought can be found for you, a thought as delightful to you as any rose could be.

What you should think of yourself is that you can do all the most beautiful deeds you ever heard of and that you can be happy and well. If you do not think all this, there must be some mistake in your thoughts; you are putting up with some lower way of thinking. Is it from ignorance? or is it because you like your thoughts so much that you would rather have them than any relief you might get from thinking better ones? We find both kinds of people, every day. We want you to rejoice with us because every one who does so makes healing easier. If you cannot heal your neighbor, at least see that no thought of yours hinders his healing. Every prejudice of yours hinders him. If you wish ill to the effort for spiritual healing it is just the same as though you said, "I would rather my neighbor remained crippled than that he should get well by a method I dislike." You help or hinder all the time. Please help.—*Woman's World.*

"If thou can'st plant a noble deed
 And never flag till it succeed
 Though in the strife thy heart shall bleed,
 Go on, brave soul, thy hour will come—
 Thou'lt win the prize, and reach the goal."

—*Selected.*

From Harmony.

All persons whether belonging to the committees or not are requested to unite in the consideration of the following subjects; all editors of magazines and papers are invited to bring these subjects before their readers, and so promote harmony and union in thought amongst all men. It is not intended that these subjects should be interpreted or considered according to any fixed ideas of any School of thought; but that they should be considered by every individual—laying aside all prejudice—in the highest light that can be brought to bear on them.

1889. — SUBJECTS FOR MEDITATION.—1889.

Wednesday Evening, at 8 o'clock.

- Jan. 2. The incorruptible Body.
 - 9. Blessed are the Poor in Spirit.
 - 16. Thou Shall not Kill.
 - 23. Blessed are the Peace Makers.
 - 30. Ye are the Salt of the Earth.
- Feb. 6. God.
 - 13. Love One Another.
 - 20. Blessed are They That Mourn.
 - 27. Blessed are the Merciful.
- Mar. 6. Man.
 - 13. Swear not at all.
 - 20. Resist not Evil.
 - 27. Ask and it Shall be Given You.
- Apr. 3. What is it to Live.
 - 10. Perseverance.
 - 17. "It is Finished."
 - 24. Sensation.
- May 1. Ye Must be Born Again.
 - 8. Blessed are the Meek.
 - 15. Ye are the Light of the World.
 - 22. Take no Thought for the Morrow.
 - 29. "All Things are Delivered Unto Me of My Father."
- June 5. What is Justice.
 - 12. Harmony.
 - 19. There is None Good, but One.
 - 26. "Thy Faith has Saved Thee."
- July 3. Freedom.
 - 10. Blessed are They Which Hunger and Thirst After Righteousness.
 - 17. Hope.
 - 24. Faith or Divine Will.
 - 31. How Should Desires be Overcome?

(CONTINUED.)

For Mental Science Magazine.

Keep Up the Interest.

One thing assure me that readers of the MENTAL SCIENCE MAGAZINE believe that I feel a deep interest in its health and life, and this is from the letters, and words verbal, which I receive respecting it. The one special inquiry seems to be, "Why don't *they* publish cases and cures in practice?" Well, why not? Old School Magazines do; a New York *Christian Science Monthly* does from far and wide. I cannot continue to practice without cures year after year. I treat families now when they have "ails," that I had charge of twenty years ago. A patient whom I cured in the east, nearly twenty years since, of that which no one else seemed to be able to reach, writes me from the far west for help for a friend afflicted in the same manner. I shall cure it, because there is faith and honor. A regular physician, *unwilling to recompense me* therefor, writes, that after forty years practice on other people, his drugs won't cure him of serious disease, and now applies to one who is most likely to help him. "No pay, no cure, Doctor."

Mrs. Mary Clark, of Winchenden, Mass., writes: "You cured me of consumption over twenty years ago, of which I should have died if you had not come to my relief at the last moment."

She only has rheumatism now, which is easily cured. Now these things, I believe, if published, will help many. I have no doubt but *all who are afflicted want to get well*. So they can. There are several whose cards are published in this magazine who, I think, would cure them as well as I, if they made just application. Do not try like the medical doctors above and others to *get something for nothing*. Be honest and faithful and nothing can hinder your blessing.

ADDISON D. CRABTREE.

Boston, Mass.

MENTAL SCIENCE MAGAZINE.

EDITED AND PUBLISHED BY MRS. K. L. SWARTS,
337 WASHINGTON BLVD., CHICAGO.

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One Year, - - - - -	\$1.00
Six Months, - - - - -	.50
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Publishers who insert the above Prospectus in their journals, as a reading item, will be entitled to a copy of the MENTAL SCIENCE MAGAZINE one year for themselves or for any friend, provided a marked copy is forwarded to this office.

Published on the First of each Month.

Entered at the postoffice in Chicago, Ill., as 2d class matter.

EDITORIAL.

QUESTIONS AND ANSWERS.

Question. Will you please explain the relations of the conscious and unconscious states of mortal mind and its relation to immortal mind?

Answer. The conscious state is that which claims to be acting consciously and self-evident of positive proof; that it is real, not knowing that it is acted upon by the unconscious state, which is the reservoir or receiver of the impressions of the conscious state, and acts them out unconsciously or automatically, the reflected influences that have been cast upon the conscious state, and to the senses it seems real, when in reality it is only "a dream without a dreamer." It is *the dream* that saith, "It is I." "The Ego never dreams, but understands all things. It never slumbers; is ever conscious. It never believes, but knows. It was never born, and never dies."

Q. If I rightly understand your position as Christian Scientists, you claim that man loses his conscious intelligence at the time of his so-called death; and yet you say there is *no death*.

A. No, we do not say man loses consciousness because his real consciousness is himself, and that self can never die, so consciousness is never lost.

All that we call death and loss of consciousness is chimera—unreality.

Q. Do you think we can treasure memory till we unconsciously make an idol of it?

A. Yes, indeed. Any thought that occupies the mind more than any other thought is the idol of the mind. That thought may be good or bad; it is an idol all the same if it is a ruling thought. You really can choose what thoughts you will hold. Choose God, the living God for the ruling thought of your mind and you will become great and good.

Q. How do you explain these passages of Scripture where God is represented as walking and talking with human beings as though he had a human form and voice?

A. Divine Intelligence has power to formulate itself into shape and form, and manifest to human spiritual sight and also to the consciousness of hearing. In the olden times and in many places in the Bible, we find where this is stated in such a way as to leave no doubts; and I don't see why God has not power to do anything that would be a proof of His Divine presence.

Q. Will some one who is advanced in the Mental Science, explain the cause of this mortal body. And the mortal carnal mind; also the cause of disease and sickness?

A. There is no cause for it except, as we say, that the opposite of good is evil, so the opposite of Immortal Mind (which is the only mind there is) is mortal mind or no mind at all. So if the only substance is spirit, then the supposed substance is mortal body. So if Wholeness is All, then brokenness or sickness is nothingness, because Wholeness has all place. This reasoning, puts all evil into delusion or supposition, and leaves the mind very clear and free after it has held it awhile.

Q. Mrs. Eddy's student in delivering a lecture, said: God is too pure to see anything but good, that His eyes were too pure to behold the evil of the world.

would like to know, how he can be everypresent and not behold the evil as well as the good?

A. If God is everywhere present (and He is) then there is no place for evil as a real substance. If evil be possible, then God, the Good, cannot be everywhere present. The principle of life is the same yesterday, to-day and forever; and so as Divine Truth is too pure to behold anything except itself; because there is nothing real for It to behold but Itself.

Free Reading Room.

Students of the New Science should open a free reading-room in every city and town for the benefit of those who would like to investigate metaphysics, but are not prepared to enter a class. Metaphysical literature can be donated by friends to begin with, and thus a new feature in the work of propagating Truth be inaugurated.

National Healing Hour.

Great benefit may be derived from several people sitting at a stated time each week to unite their thoughts, and thus blend the forces to receive as well as to give forth the blessings silent thoughts of good carry. Thoughts go like good angels to cheer and restore humanity to a state of happiness and prosperity. Through co-operation of thought we invoke the highest spiritual light and unify the scattering forces to move onward to bring universal peace and human brotherhood. And now let the lovers of good and Truth have the opportunity of thus becoming a link in the great possibilities before us. I know that it requires zeal and courage and integrity to surmount every difficulty that we find in our pathway, but still we do desire to see goodness reign and health come forth. So we must unite in the National Healing Hour every Wednesday evening from 7 o'clock to 8—your local time.

We have received some fine articles from new contributors, from which we are duly thankful. Former ones have merited our respect and gratitude for their constancy and earnestness, and they are not to be neglected, because our readers would hardly forgive us for such discourtesy. Yet the new ones must be sprinkled along to show that the MAGAZINE is winning its way into new hearts and homes.

At 2019 Indiana Avenue, Chicago, there is a Theological Seminary for the preparation of students for the Christian Science Ministry. Last January there was a very large class to receive the ordination degrees. We understand at present all the instruction in Theology and practical healing is given by Mrs. Emma (Curtis) Hopkins, though there are five directors, whose names are as follows: Amelia Chess, Mary W. Bushnell, M. D., Nellie V. Anderson, Ada A. Hill, Adde M. Harper.

The first course is entirely devoted to healing of diseases, while the second course is the regular Theology of C. S. If we are rightly informed the charges are fifty dollars for each course. The Seminary House receives guests during the school sessions.

To Readers and Patrons of Mental Science Magazine.

It has probably not been definitely understood by you in the past, that I have been a successful practitioner of mental healing by both present and absent treatments. All who are sick or feeble, or ailing in any way, may put themselves under my care with certainty that I will do for them the best that lies in my power, to bring the health and strength to them they are longing for.

I never like to speak of money in connection with this practice of healing, yet, as "the laborer is worthy his hire," I know it is wise and right to charge for the hours of patient thought I will give you.

My regular charges for present treatments is, *one dollar* per treatment. If the case is slow to yield, I make a reduction from that charge. Sometimes the worst diseases are cured in one or two or three treatments. For absent treatments, I charge somewhat less than for present work, and with exactly the same results. I have obtained the permission of a lady to print the following letter to her, written by the well known lecturer, Emma (Curtis) Hopkins:

"I can testify to the remarkable healing power of Mrs. K. L. Swarts. A lady who had been under the care of Miss B——, the distinguished Christian Science healer, for several months without benefit, upon applying to Mrs. Swarts, was cured in two or three days. A lady who had been a miserable invalid for years, was cured almost instantly by Mrs. Swarts. Yes; try her, Mrs. T, I consider her very superior as a mental healer."

I am hoping to make healing the sick, a prominent feature of my service to the Science in the future. If any of you should desire earnestly, I would come to your town and help you personally. Of course you understand that I sometimes teach classes my methods of healing, and while I am with you, would instruct as many as would like, in the principles of Christian Science Healing.

In the love of Truth, yours,
KATIE L. SWARTS.

Editorials Fragments.

Address all communications relating to MENTAL SCIENCE MAGAZINE, to 337 Washington Boul'd., Chicago, Ill.

Winter and Spring join hands in this issue, and symbolize the friendship of the MAGAZINE and its readers.

In our next issue will commence a series of Bible lessons from a competent teacher in Christian Science.

Prompt renewals from those whose term of subscription has expired, is cordially solicited.

Continue sending the names of all persons you think will appreciate a sample

copy of the MAGAZINE. For books and pamphlets see our list on cover.

We shall be glad to receive contributions, relative to the subject, to which this MAGAZINE is devoted.

Investigation always brightens and brings out the brilliance of Truth, even as diamonds are most beautiful in the strongest light.

E. E. POND, the able manager of a Business College at Topeka, Kan., has opened a school for the study of the Bible. The International Lessons will form the basis of the study. His spirit is lovely and inspiring, and his instructions cannot fail to uplift all who join his classes.

FEBRUARY AND MARCH.

Our readers will notice that this issue of the MAGAZINE is an enlarged one. We have put the two numbers together (Feb. and March) and for once take a "departure" which we hope our readers will like. It is not necessary to enter into reasons why, but they are good ones, and thus only good can come of "two made one."

TESTIMONIALS OF RADICAL CURES.

ARMINDA COLLINS, DENISON, IOWA.

This lady is seventy years of age; was cured of Rheumatism of twenty years standing; her hair is turning its natural color. She is getting new teeth and eyesight.

Praise the Lord I was healed of my affliction. I had been a sufferer for five years, and it was said by my physician that my hip was partly dislocated. I was drawn all to one side, and one hip seemed higher than the other, but a dear brother told me of the Mental Healing that had been done, and one day my thoughts were drawn out that way, and before I knew it I was as straight as I ever was, and I found out afterwards he was giving me distant treatments. I am so glad that we have such people in the world as there were in Christ's time. I did not know Mr. Freeman was giving me treatments. You may think this is a long testimony, but I have not told the half; it would take too much space. I only hope that it will benefit some one, and they will take the Lord at His word. I was healed instantaneously.

Yours truly, NELLIE WOODHAM.
Exeter, Clay Co., Kan.

FOR THE BENEFIT OF THE SUFFERING ONES.

—I am the widow of the late Anthony Bewly, who was killed by a mob in Texas at the commencement of the War of the Rebellion. I now live in Clay Center, Kan. Have been a great sufferer for many years with a complication of diseases. Last July, while suffering with an acute attack of cholera morbus and lumbago, I was persuaded to send for Mrs. Losch, a Christian Scientist, then visiting in our town. In three treatments I was healed permanently of the above named diseases, also of a cough which had been a great affliction since I was twelve years old, and a bronchial sore throat; was often too hoarse to read aloud. At the time of the first treatment, July 9th or 10th, I had my feet and limbs wrapped in a large shawl, four doubles, and wore woolen stockings to keep warm, the thermometer registering about 110 degrees. The change was so great after the first treatment that all wraps were taken off, and I enjoyed a profuse perspiration. All my diseases were healed; my eyes grew bright, and now I spend each evening reading aloud from Christian Science literature. I am never tired of proclaiming "He forgiveth mine iniquities; He healeth all my diseases." It is now seven months since my healing. I am well and fleshy. I am seventy-four years old, but in feeling I am twenty years younger.

A patient after receiving a few treatments from us was severely rebuked by her three-year old child. While playing with her doll she suddenly looked up and said: "O, mamma! what makes you so sweet? Is it the Mind Cure? A good cure. Ed.

LETTER EXTRACTS.

TOPEKA, KAN.—Enclosed please find one dollar for MENTAL SCIENCE MAGAZINE; it was the first magazine I had received devoted to Christian Science. I was pleased with its teachings, as it led me into the broad sunlight of immortal Truth and freedom. It has been my teacher and my guide, hence my Healer.

Yours in Truth, Mrs. S. M. L.

EUREKA SPRINGS, ARK.—Three classes in Christian Science were taught here last summer; all of the different elements united and were organized into a free *Christian Association*. We meet weekly, and are getting along very harmoniously, but as most of us are new beginners in this work, we are weak yet. W. F. B.

[Dear hearts, I will help you.—K. L. S.]

STERLING, KAN.—Dr. Dewey's book, "*The Way, the Truth, and the Life*, which you keep

on sale, is received all right. Many thanks, and I must say it is one of the grandest works I ever read. It is just what I wanted. If every reading and thinking man and woman would read that book, they would be awakened, charmed and enlightened. Wm. S.

DAYTON, O.—*Dear Friend*: I have finished my Non-Resident Course from Mr. S., and received my Diploma and am very much pleased with it. I consider the Formula and Text Book a very fine condensed work on the Science and a credit to its author. May the blessings of the Divine Father rest upon you and your labors is the prayer of your sincere friend

Mrs. N. F. C.

STORM LAKE, IOWA.—In reply to "National Healing Hour," in the January issue of the MENTAL SCIENCE MAGAZINE, I will with all my heart and mind and soul join you in accord with this object, at the appointed hour, each Wednesday evening. May God bless you and all in that hour! And may God bless you the coming year as editor of the M. S. M., and give you wisdom to guide all into the path of Truth. M. H.

HILLSBORO, OHIO.—*Dear Mrs. Swarts*: Yours of the 11th reached me in due time. I am still improving. Yesterday walked out twice without much fatigue. I am still following your directions as closely as possible, and find my spiritual perceptions becoming clearer every day. I am determined never to give up until I come into a full understanding of this great Truth. I never had anything absorb my whole being as this has. I think of it day and night. I have lost all taste for reading on any other subject. Myself and daughter are in full accord with you in the National Healing Hour, and will join heart and soul in it. I am reading Dr. Dewey's book every day, with great pleasure and I hope with great profit. I will close by thanking you over and over again for your extreme kindness to me, which I fully appreciate.

Lovingly yours,

Mrs. E. J. P.

SPRING HILL, KY.—*My Dear Mrs. Swarts*: January No. of MAGAZINE received and perused with eagerness. I congratulate you in your grand enterprise. I feel deeply interested in the call for a National Healing Hour; it is so much needed at this time. I cheerfully and willingly co-operate with you. May the Spirit of Truth and Love guide and direct you in your enterprise. Your sister in Christ,

M. A. J.

KNOXVILLE, NEB.—*Dear Friend:* Many thanks for your kind words of encouragement. I have grown in spiritual understanding faster since you began treating me, than ever before. I begin to feel the power of the Spirit within myself as never before. God bless and guide you in your work of love is my daily prayer. Yours in love and Truth,
Mrs. L. A. W.

MILWAUKEE, WIS.—*Dear Mrs. Swarts:* I have just received your beautiful MAGAZINE, which is filled full of comforting and hopeful words, and I am filled with delight and the impulse to write and acknowledge its receipt. One year ago I became interested in the work of Christian Science, and have practiced Healing (so far as my knowledge went), and so far have had very good success. Truly your friend,
J. W. B.

PORTLAND, ME.—*My Dear Friend:* Your very welcome and helpful letter was received in due season. and its reading gave me much pleasure. It was replete with truths well spoken, and many kindly thoughts which bring strength and good cheer for weary hearts. I received the January issue of the MAGAZINE very soon after your letter came, and have enjoyed much in reading it. Your December issue, too, was one of the *very best* I have seen for the year. I think you have done splendidly with the MAGAZINE thus far, and I most earnestly hope that you will be able to continue it without trouble of any kind. And why should you not? Some of the best publications in the country are managed and carried on by women. Persevere in this and I think you will succeed.

Yes, I do enjoy reading the writings of Christian Science very much. My faith in Mental or Spiritual Healing is not a recent thing, but has been growing for nearly fifteen years; without the help which that faith has given me I know not how I should live. I rejoice with you in the spread of that Truth, and hope it will continue to be brought before the world and that the people will be receptive to its genial and loving influence, until "the earth shall be full of the knowledge of the Lord," and "the whole earth shall be full of His glory, as the waters cover the sea." May God and all good angels be with you and grant you abundant success in all your undertakings.

Very sincerely yours, E. S. H.

TOPEKA, KAN.—

I like the idea of a "national healing hour," in which to invoke the blessings of the Divine healing power, and to illuminate the mind and bring us all into harmonious, mental and spiritual conditions of universal peace.
C. E. P.

SUBJECTS FOR LESSONS IN MENTAL, CHRISTIAN, SPIRITUAL SCIENCE HEALING.

FIRST LESSON.

Intuition, Inspiration, Thinking, Listening and Mental Telegraphy.

SECOND LESSON.

Personality, Impersonality of God, Ego, Identity, Entity spiritually and scientifically explained.

THIRD LESSON.

Conscious and Unconscious states of Mortal Mind and its relation to Immortal Mind.

FOURTH LESSON.

Science of Being. Mind and "Matter."

FIFTH LESSON.

First, Second and Third chapters of Genesis spiritually and scientifically explained.

SIXTH LESSON.

Divine Science method of healing the sick, and Formula.

SEVENTH LESSON.

Science of Soul. "Thou shalt have no other Gods before Me." "Thou shalt love thy neighbor as thyself."

EIGHTH LESSON.

Mental Chemicalization, Fermentation, Relaxation and Reception.

NINTH LESSON.

Spiritual Diagnosis. Cause of disease and its cure discerned through perception and understanding.

TENTH LESSON.

Divine or Spiritual Science does not include Medication, Hygiene, Mesmerism, Magnetism or Mediumship.

ELEVENTH LESSON.

The Light and the Life. Reflection and the Seventh Development.

TWELFTH LESSON.

Sin, Sickness and Death. Decay, Deflection. Class review of the twelve lessons.

Mrs. KATIE L. SWARTS.
Teacher and Healer.

Healing and Teaching.

Special Notices.

FORMULA.

Soon to be issued for recording metaphysical treatments, both home and absent. Twenty-five cents per dozen. Please send in your orders.

ABSENT TREATMENTS.

To the sick and afflicted I will give a course of twelve treatments from 7:30 to 8 o'clock p. m.; Sundays excepted. Write us for reasonable terms.

Any person wishing to study with us will please write us early, and if they desire we will find suitable places while they remain in the city. It may be well to bear in mind the absense from home will be from fourteen to eighteen days for PRIMARY COURSE.

IN NEAR TOWNS.

Arrangements can be made with us to give parlor talks or class instructions in MENTAL CHRISTIAN SCIENCE Healing. Any one forming a class for us to teach will receive the course of lessons free; indigent students favored. Write us for reasonable terms.

TEACHING.

Classes will be formed near the middle of every month, and will meet daily, except Sunday, in lessons of two hours each.

The second hour will be devoted chiefly to the asking and answering of questions, and to practical treatment.

Class treatment given to any student without extra charge, also a printed formula for proper diagnosis and treatment will be presented to each student who desires it.

A husband and wife, or two friends, will be admitted for one fee. Tuition payable on joining the class.

Spiritual, Mental or Christian Science will be clearly taught.

We will favor indigent students. Terms reasonable. All are kindly invited to write us freely.

Duplicate copies will be sent to those notifying us of the failure to receive their numbers.

Patrons who are about to change their address will please inform us by the 25th of each month, and thus save loss and expense.

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